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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EDWARDS.

(*Continued.*)

Part III.

In the third part of his work, the author proceeds to shew "wherein the subjects or promoters of this work have in many instances been unjustly blamed." He speaks of the magnitude of the work, and the vast interests that are involved in it. He says it is wholly the Lord's work; but insists that Christians are bound to become greatly engaged in it; and to improve their utmost strength in it, just as much as if they knew they could succeed by their own exertions. They are to exert also their utmost care and wisdom and prudence, notwithstanding God will carry on his work according to his own counsels, and frequently in such a manner as to show the vanity of all human wisdom. Vigilance, diligence, and perseverance too, he says, are necessary in the use of proper means.—The warfare which is waged against the prince of darkness in times of revivals, is one of great magnitude: but the adversary though strong, depends at such times, he says, more on his craft than on his strength. "The course that he has chiefly taken to clog, hinder and overthrow religion in the church of God, has been by his subtle, deceitful management, to beguile and mislead those that have been engaged therein." In these arts, he has often for wise purposes been permitted to succeed: and as often as in any way, perhaps, by influencing the friends of revivals to some improper conduct.

After premising this, he proceeds to shew that in many instances the promoters of revivals have been improperly censured.—His first point relates to style in preaching; and is one that will find an important application at the present day.

I believe that the objection that is made, of affections raised without enlightening the understanding, is in a great measure built on a mistake, and confused notions that some have about the nature and cause of the affections, and the manner in which they depend on the understanding. All affections are raised either by light *in the understanding*, or by some error and delusion *in the understanding*; for all affections do certainly arise from some apprehension in the understanding; and that apprehension must either be agreeable to truth, or else be some mistake or delusion; if it be an apprehension or notion that is agreeable to truth, then it is *light in the understanding*. Therefore the thing to be inquired into is, whether the apprehensions or notions of divine and eternal things, that are raised in people's minds, by these affectionate preachers, whence their affections are excited, be apprehensions that are agreeable to truth, or whether they are mistakes. If the former, then the affections are raised the way they should be, viz. by informing the mind, or conveying light to the understanding. They go away with a wrong notion, that think that those preachers cannot affect their hearers, by enlightening their understandings, that do not do it by such a distinct, and learned handling of the doctrinal points of religion, as depends on human discipline, or the strength of natural reason, and tends to enlarge their hearers' learning, and speculative knowledge in divinity. The manner of preaching without this, may be such as shall tend very much to set divine and eternal things, in a right view, and to give the hearers such ideas and apprehensions of them as are agreeable to truth, and such impressions on their hearts, as are answerable to the real nature of things: And not only the words that are spoken, but the manner of speaking, is one thing that has a great tendency to this. I think an exceeding affectionate way of preaching about the great things of religion, has in itself no tendency to beget false apprehensions of them; but on the contrary a much greater tendency to beget true apprehensions of them, than a moderate, dull, indifferent way of speaking of them.—If the subject be in its own nature, worthy of very great affection, then a speaking of it with very great affection, is most agreeable to the nature of that subject. And I do not think ministers are to be blamed, for raising the affections of their hearers too high, if that which they are affected with, be only that which is worthy of affection, and their affections are not raised beyond a proportion to their importance, or worthiness of affection. I should think myself in the way of my duty, to raise the affection of my hearers as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of what they are affected with. Clearness of distinction and illustration, and strength of reason, and a good method, in the doctrinal handling of the truths of religion, is many ways needful and profitable, and not to be neglected, yet an increase in speculative knowledge in divinity, is not what is so much needed by our people, as something else. Our people do not so much need to have their heads stored, as to have their hearts touched; and they stand in the greatest need of that sort of preaching, that has the greatest tendency to do this.

Those texts, Isa. lviii. 1. 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.' And Ezek. vi. 11. 'Thus saith the Lord God, smite with thine hand, and stamp with thy foot, and say alas, for all the evil abomination of the house of Israel!' I say these texts (however the use that some have made of them has been laughed at) will fully justify a great degree of *pathos*, and manifestation of zeal and fervency in preaching the word of God.

It seems to be foretold, that the gospel should be especially preached in a loud and earnest manner, at the introduction of the prosperous state of religion, in the latter days. Isa. xl. 9. 'O Zion, that bringeth good tidings, get thee up into the high mountain! O Jerusalem, that bringeth good tidings, lift up thy voice with strength! lift up and be not afraid! Say unto the cities of Judah, behold your God!' Isa. lii. 7, 8. 'How beautiful upon the mountains, are the feet of him that bringeth good tidings! Thy watchmen shall lift up the voice.' Isa. xxvii. 13. 'And it shall come to pass, in that day, that the great trumpet shall be blown, and they shall come which were ready to perish.'

It is easy to perceive that such remarks as the preceding were not made at random; and that they are just as applicable now as they could have been half a century ago.

2d. In the second place, the author shows, that ministers who 'preach terror to those who are already under great terrors, instead of endeavouring to comfort them,' have been greatly blamed without reason. This is a very important topic; but since it has already been presented to our readers on a former occasion, as a separate article, we shall of course pass over it at the present time.

3d. The third point is of so much consequence that we shall present it in its entire form.

What has more especially given offence to many, and raised a loud cry against some preachers, as though their conduct were intolerable, is their frighting poor innocent children, with talk of hell fire, and eternal damnation. But if those that complain so loudly of this, really believe, what is the general profession of the country, viz. That all are by nature the children of wrath, and heirs of hell; and that every one that has not been born again, whether young or old, is exposed every moment to eternal destruction, under the wrath of Almighty God; I say, if they really believe this, then such a complaint and cry as this, betrays a great deal of weakness and inconsideration. As innocent as children seem to be to us, yet, if they are out of Christ, they are not so in God's sight, but are young vipers, and are infinitely more hateful than vipers, and are in a most miserable condition, as well as grown persons; and they are naturally very senseless and stupid, being *born as the wild ass's colt*, and need much to awaken them. Why should we conceal the truth from them? Will those children that have been dealt tenderly with, in this respect, and lived and died insensible of their misery, till they come to feel it in hell, ever thank parents, and others, for their tenderness, in not letting them know what they were in danger of? If parents' love towards their children was not blind, it would affect them much more, to see their children every day exposed to eternal burnings, and yet senseless, than to see them suffer the distress of that awakening, that is necessary in order to their escape from them, and that tends to their being eternally happy, as the children of God. A child that has a dangerous wound, may need the painful lance, as well as grown persons; and that would be a foolish pity, in such a case, that should hold back the lance, and throw away the life. I have seen the happy effects of dealing plainly and thoroughly with children, in the concerns of their souls, without sparing them at all, in many instances; and never knew any ill consequence of it, in any one instance.

The author then proceeds to consider the objections which have been made against the frequency of meetings—the encouraging of visible tokens of feeling—the meetings for children, the frequency of singing hymns of human composition, &c.; but as we cannot present the whole book to our readers; & as the discussion of those topics is less important now than it formerly was, it may suffice for our purpose to have merely alluded to them.

IN SEASON AND OUT OF SEASON.

The following anecdote of Dr. Chalmers will be read with interest by every minister of the gospel. It offers a commentary on a well known text—the most forcible and affecting I have ever met with. It is related by an accomplished and pious lady, the wife of a clergyman of Peebles, near Edinburgh.—*Mag. Ref. Dutch. Ch.*

Dr. C. on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The Doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, was a venerable old Highland chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the Doctor was undressing himself, he heard an unusual noise in the Chieftain's room: the noise was succeeded by a heavy groan! He hastened into the appartment, which was in a few moments filled with the company, who all rushed in, to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed a few moments and expired.—Dr. C. stood in silence with both hands stretched out—and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he with a tremulous voice, "did I ever see—or did I ever feel, before this moment, the meaning of that text "*Preach the word: be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.*' Had I known that my venerable old friend was within a minutes' reach of ETERNITY, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, *Christ Jesus, and him crucified*. I would have urged him and you, with all the earnestness befitting the subject—to prepare for ETERNITY. You would have thought it—you would have pronounced it 'OUT OF SEASON.' But ah! it would have been 'in season'—both as it respected him, and as it respects you!"

BENEFIT OF TRUE RELIGION.

[From an old author of the 16th Century.]

It is said, that in Peru there is a river called the Diurnal, or day river; because it runs with a great current by day, but is wholly dry at night; which change is thought to be owing to the heat of the sun melting the snow that lies on the mountains; but when the sun goes down, and the cold night approaches, the snow hardens, by which alone the river was fed; and the channel is quite dried up.

Not much unlike this river, are all worldly contentments; which are only day comforts, but not night comforts. In the sunshine of peace and prosperity, they flow with some pleasing streams: but in the night seasons of affliction, they vanish and come to nothing. It is far otherwise with the promises of the gospel; whose streams of comfort in the time of trouble, do usually run most plentifully, and refresh most powerfully, the weary and afflicted soul: so as to preserve it from fainting under the pressure of any evil. It was this made Hezekiah, under a sentence of death, to revive, and to cry out, 'O Lord, by these things men live, and in all these things is the life of my spirit.' Isa. xxxviii. 16. But if at any time these divine comforts do run in a more shallow channel, and vary from their wonted fulness, yet do they never prove like waters that fail, or streams that are quite dried up. A believer may sometimes be drawn low, but he can never be drawn dry. While Christ is a full fountain, faith can never be an empty conduit-pipe. His comforts may be like the widow's oil in the cruise, when only a little remains; but never like the water in Hagar's bottle, that was quite spent. The widow thought her store of meal and oil brought to so low an ebb, that it would serve but one cake, which two sticks would be fuel enough to bake; and that both she and her son must expect to die. But now the Lord put forth his power; and how? not to make the oil and meal overflow; but in keeping it from wasting, so as to be a constant supply unto her and the prophet's wants during the famine. The like fears have the dear and beloved ones of God, often in the afflictions and temptations which befall them. They think they have scarcely faith enough to last one day more; scarcely strength enough for one prayer more; scarcely courage enough for one conflict more: and then they and their hopes must perish. But, in the midst of all these fears and misgivings which arise in their hearts, there is such a measure of comfort from the promises in Jesus their Lord and Saviour, as to give, if not freedom from their temptations, yet enough to effect their safety, and if it overflow not to make them glad, it fails not to make them patient: and thus to wait till God send forth judgment unto victory.

Religious Intelligence.

LOWER CANADA.

The subjoined article, which we copy from the columns of the Recorder & Telegraph, discloses such a state of things as we should scarcely expect to see in any country which bears the Christian name; and if the statements are fully to be credited, there must be now as much need of missionary exertions in Lower Canada, as there is at the present time in Ceylon or Hindostan. The article appears in the form of a communication; and the Editors accompany it with the following remarks:

"This is a melancholy picture—and were it not for the excellent character of the writer, the opportunities he has had of becoming acquainted with the moral condition of Lower Canada, and the coincidence of his statements with our own information *so far as it extends*, we should hardly venture to publish it. But as the case is, we regard it as a very valuable document, and one which may be implicitly relied on. At the same time, if any parts of it can be shown to be incorrect, we shall publish a candid statement to this effect, with the same readiness as we do the present communication. All we seek to know is, THE TRUTH. This we have long been very desirous of learning; and the same, we have reason to believe, is the case with many of our readers."

The communication is as follows:

Some time since, a call was made for a Narrative of the state of Religion, it should be *irreligion*, in Lower Canada,—and a short reply has already been given; which, as far as it extends, is undeniably correct. It tells the truth, but not the whole truth; for the wretched spiritual condition of the inhabitants on the banks of the Lawrence River cannot be exactly comprehended by general statements; minute facts are indispensable to display the moral features of that people. Having recently had an opportunity partially to investigate this topic, I shall therefore give you the result of my observations.

The population of Lower Canada amounts to nearly half a million; of whom probably not more than an eighth or tenth part are Protestants; who are chiefly to be found in the most eastern part of the Province, in Quebec, in Montreal, the western townships, and in the vicinity of the line which divides the United States from the British dominions. Some few others are thinly scattered in the districts where new settlements are forming. The Canadians, as they are usually designated, that is, the descendants of the original French, are a quiet, tractable people; from habit submissive and indolent; and Priest-ridden to the lowest grade of credulity. It is impossible to produce any very sensible alteration in their actual condition, as long as they are without any capacity to read, and all their superfluous gains are demanded by the Priests. A Canadian, (using the term as above, which is the manner I would be understood to use it hereafter) possesses not one incentive to become industrious, any farther than for the supply of his immediate wants; because he knows that the rest must probably go to the Priest for absolution, extreme unction, masses and innumerable other contrivances which have been invented by this Order for gaining access to the pockets of their devotees.

The address which Murray, in his Sermons to Asses, made to the clergy of England, is applicable both to the Episcopal and the Popish Priests in Canada. "Ah, ye priests!" *said the puritan*—"ye make us pay for all things; ye catch us as soon as we come into the world, and ye never lose sight of us until we return to dust. Our mother must pay you for bearing us, and our fathers for having us baptized. When we are married, and when we are buried, ye must be paid—when we come into the world and when we go out of it, ye set a price upon our heads." Some persons may suppose this to be a sarcasm. But no: it is a *literal fact* in all its extent, in reference to both the Popish and Episcopal hierarchies, in Lower Canada, which are incoporated with the state: and some of the ministers of the Scotch National Kirk in that province, display similar love for their "fees and charges."

The mental vassalage of the Canadians is obviously incurable, as long as the avenues of knowledge are so cautiously closed against them. Bibles and Religious Tracts are of no utility to a household where they cannot be perused from inability, or will not be studied from *dread*. Probably not one Canadian out of a hundred, except those in Quebec and Montreal, and their suburbs, can distinguish a letter in the alphabet: and although a large proportion of the females can read, yet so completely are they controlled by the Priests, that the men even who can understsnd a book, dare not attempt to possess or study a volume inscribed in the *Index Expurgatorius* [list denounced by the Priests.] In all ordinary cases, every Bible, Testament, or Religious Tract which the Priests can seize, is doubtless destroyed:—not, it is true, so openly as it would have been done thirty years ago, but with equal certainty. Still, the accumulating influence of the nominal Protestants is silently loosening the shackles of the people, especially in the cities; where, at present, a considerable proportion of the wealthy Canadians are believed to be concealed infidels, retaining the appellation of Papists, merely for the sake of peace with their relatives, but considering the whole system of Christianity as fabulous priestcraft, contrived by the state to keep the people in subjection. And every man who only saw the gospel through the medium of the religion established by law in Lower Canada, would inevitably adopt the same conclusion.

In Montreal, a subterraneous pathway leads from the Priests' residence to the two nunneries. At Three Rivers, where the Jesuits' convent is on the opposite side of the street from the nunnery, a passage under the street formed a communication between the *fraternity* and the *sisterhood*. Both these have been explored by the profane eyes of Heretics:—and it is most probable from analogy, that the same private avenues exist, although yet undiscovered, in Quebec.

Of a New Testament the great majority of the Canadians have never heard. The rest turn away from it with aversion—as they are taught to believe that it contains the very essence of all iniquity; and that the heaviest guilt which can be contracted, results from the possession and reading of it. The Priests have no pretensions to learning. Of the Hebrew, not one, it is supposed, knows the Alphabet—of the Greek, very few can decline the article—and their Latin is confined to the false legends of their DEMONS. Their chief knowledge is restricted to their ritual; and their ingenuity, to their specious arts to retain their ascendancy over the benighted population,—to the various modes of *fleecing*,—and to the dissipation which they encourage in the multitude, in order to obscure their own irregularities. This system is productive of vast immorality,—and like New Orleans, the two large towns of Lower Canada are the seats of an immense mass of corruption. Sabbath breaking, profaneness, gambling, sensuality, and their cognate vices, are lamentably prevalent throughout the Province. The mania infects all orders, so that a devout man, who will not live in a delirium of intemperate dissipation in all its varieties, is a curiosity; despised in exact proportion to his Christian consistency.

In all parts of Lower Canada, the Sabbath among the Catholics is ended about 11 or 12 o'clock: the rest of the day they devote to every species of vicious amusement: hence, vast numbers of the nominal Protestants, who have been eloquently delineated by a dignified Canadian Ecclesiastic, as "the malleable population, who are loose and disengaged from all religious preference," pay no more regard to the Lord's day than an Esquimaux at Labrador. Business and pleasures are regularly and sedulously pursued; and the paucity of the congregations contrasted with the number of persons called Protestants, *especially during the summer months*, is a criterion by which a correct judgment may be formed of their predominant character. Thus dissipation is encouraged by the military parades which on that day are usual, and which furnish an excuse to those who judge the whole scene to be a desecration of the Sabbath.

Profane language is as rife among the Canadians, as the military; who are proverbially disobedient to the third commandment. Gambling is the *sine qua non* of Canadian existence. It is meat, drink, raiment, and habitation—by night, by day, at home, abroad, fast day and feast day, Saturday and Sunday, it is the charm and stimulant of life, from childhood to the chamber of death. But the nuisance is not circumscribed to the lower orders. The *clergy* understand the arcana of this knavery as well as their *flocks*. On board the steam boats, the raftsmen, &c. forward, may be seen dissipating their hard earned wages; while Ecclesiastics, with every motley association, disturb the cabins with their more extravagant gambling. Many of the varied priesthood are not less renowned for their deep, untiring play, than for their *comical bets*. One of these clerical 'lovers of pleasure' lately *betted a costly Bible upon the odd trick or upon the trump*—and some of the clergy travel up and down the rivers gratis from their *honest* earnings at whist when on board: so that Hosea's description of the ancient Israelites is their graphical portraiture: "*like people, like Priests; who eat up their sin, and set their heart on their iniquity.*"

The multitude of unmarried men strongly declares another feature in the moral aspect of the large towns in Canada. In Quebec, (and probably it is the same in all the parishes where monks and nuns are established) at one of the nunneries, is a receptacle where persons may deposit infants. The wheel is turned, the bell rings, a child is there; the carrier has vanished; the attending nun transfers the child to a nurse; and it is reared for the "increase of the church." No inquiries are made—and it is affirmed that hundreds of illegitimate children are thus annually transferred to the nun's wheel. This specimen truly developes the purity existing in the more populous towns of Canada.

In Gaspe, the eastern district, many Protestants reside; but as they are scattered, and not sufficiently opulent to provide a Presbyterian minister for themselves, they have been obliged to attend upon the cler-

gy of the State, whose conduct has been so very corrupt, that it is feared, many have been thence seduced into Popery.

Advancing up to Quebec, a few isolated Protestants may be found, "without a sacrifice and without an ephod," amidst a host of—all but idolaters.

In Quebec, the Protestant religion is almost nominal. The Establishment have two places of worship, which are attended by the official dependents of the government, and by those who desire the favour of the Episcopal Priests. In no place is there a greater similitude between Popery and Episcopalianism than in Quebec. Excepting the ordinary dress of the Priests, and the idolatrous imagery at funerals and in the Mass-houses, the distinction is merely to the eye; while in their public denunciation of theatrical impurities, &c. the Papists have even the pre-eminence.

The Scotch church in Canada, constitutes a very respectable portion of the Protestants; but religion among them is scarcely better than a mere form. The service on the Lord's day afternoon is deserted—while a lecture on a common day, or a social prayer meeting, would be proscribed as rank fanaticism.

In spite of every obstacle which fraud and force can employ, the other denominations are increasing. The British Methodists occupy seven or eight stations in the Province. Those in the country flourish more than those in the town; they are not so incessantly counteracted. In Canada, it may emphatically be said, there are *mountains* to be brought low, before the glory of the Lord will be revealed.

There are four Presbyterian ministers in Lower Canada,—one in Quebec, one in Montreal, one at La Prairie, and one of the Scotch Secession on the Ottawa River. Their congregations are thriving; but all the Dissenters are opposed in a remarkable manner.

One of the first measures adopted by the present Provincial Government of Canada, was the passing of an act, requiring *all* ministers, and congregations, to keep two specific registers of marriages, baptisms and burials. These registers some years ago were obtainable by ministers of all denominations—but it was easily discerned by the selfish spirit which formerly lurked in Demetrius and the Shrine-makers, that this was against the craft of the hierarchy.—They therefore persuaded the Court to decide that the law did not include Dissenters; because "*Dissenters*, that is, persons who do not submit to the State hierarchy, *are not Protestants*." By this subtle contrivance, the Dissenting ministers are precluded from administering baptism, celebrating matrimony and attending funerals. The consequence is, that persons will not unite with those congregations where they cannot enjoy these privileges;—and contrary to their wishes and consciences, the Dissenters are obliged to procure the services of clergy to whom they are perfectly averse—thus transforming the ordinance of baptism and funeral obsequies into worthless hypocrisy. This is an impassable *mountain* to the progress of divine truth; and the greatest existing impediment to the extension of the gospel of Christ.—An attempt has been lately made in the Parliament, to obtain the registers for those congregations. The Members of the Assembly, who are almost all liberal Catholics, and *friends to the rights of conscience*, passed a bill in favour of the Dissenters, *nem. con.* The Legislative Council are chiefly Protestants, and much influenced by the State Priests. It appears, that these clergy presented a memorial; in which they signified that if the Council would reject the bill—to silence all the Dissenters' clamours, they would bury, baptize or marry them *for nothing*; thereby intimating that the sole cause of the Dissenters' complaint is, the payment of two dollars and a half, the *clerical fee* for the performance of each of those *ceremonies*: as if the Dissenters would sell their birth-right, like Esau, for a mess of pottage; and as if *they possessed no more conscience in religious affairs than themselves*. If the Dissenters should obtain the registers, and the opportunity to fulfil unrestrictedly their pastoral functions, it would be of signal advantage to the cause of pure and undefiled religion in that Province.

Among the subordinate means to diffuse the light of truth, there exists in Canada, Sabbath Schools, and both in Quebec and Montreal, a Bible Society, and a Religious Tract Society. All these institutions, however, have to encounter the most virulent opposition. *The Dissenters commenced, and have perpetuated every Christian institution in Lower Canada, which was intended to promulge the Gospel of Jesus.* When the Priests of the State church discovered that their progress could not be impeded, they then formed similar Societies, not to co-operate in doing good, but, if possible, to destroy the Societies already existing. They establish Sunday Schools, merely to draw away the children from the other institutions—and they formed district branches of the Society for Promoting Christian Knowledge, to demolish the Bible Societies, and prevent the distribution of religious Tracts. They have partially succeeded. The Sunday Schools generally languish—the Tract Societies are torpid—and the Bible Societies are thwarted: all because "education endangers, religious truth appals, and the promulgation of the Bible overthrows their church!" *I believe them!*—Instead therefore of Sabbath instruction, the streets are filled with boys at play. For pure evangelical Tracts, there are pamphlets filled with slander against the Puritans; eulogies of our "holy Mother Church;" *smooth things* for all who are christened, confirmed, absolved, and buried by a priest; and as they say, hell fire for all the rest.

The true church of God in Lower Canada, is persecuted by the National Hierarchy opposed by the Jesuits, mixed with the world by the Scotch Ecclesiastics, and despised by almost all who fill dignified stations in society; yet it stands like the bush, burning, but not consumed.

The superstition prevalent in Canada, is of a very debasing kind. Of this the circumstances connected with the death of the late popish Hierarch, is abundant proof.—Prior to the interment, or *canonization*, his corpse was exposed in state in one of the Mass-houses, robed in his pontificals, with all the insignia of office. There he was the object of perfect adoration; incense was offered him with prostration, and prayer presented to this new *saint* by the crowds which thronged the Mass-house where the coffin was exhibited. After his death, he was partly dismembered—and his remains are divided among the Mass-houses and the Nunneries. Some stupendous miracles are in cogitation; of which these consecrated relics of the Canadian Saint Octave are to be reported the authors; and there is an ample basis of credulity upon which the priesthood may safely build without danger of ridicule:—*for the press in Canada is as much in trammels as the intellect.* The declaration of the priest is oracular; and as the Canadian assuredly believes, that it depends upon the priest, whether he shall go to hell or to purgatory, when he is dead, and how long he shall remain there; it is just as practicable to propel an air-balloon by steam, as it is now to inject light among these deluded persons.

Auricular confession and its concomitant absolution have been gravely defended, upon the principle that *the Popish canons and doctrine exactly coincide with the canon and practice of the English Hierarchy*:—but it is doubtless, an inexpressible abomination. All the other absurdity and mummery of the popish ritual are comparatively innocent in their present effects, when balanced against this shriving and indulgence. It degrades the character, debases the intellect, enervates the spirit, corrupts the morals of individuals, and incalculably deteriorates the social prosperity. Religious belief and religious acts should never be infringed, upon any pretext; but *Popish confession and absolution are equally proper subjects of civil cognizance, as a compact between knaves to conceal their villanies, or a public company organized to distribute rewards to the most adroit rogues*: neither would be tolerated; yet *these Romish practices involve both with impunity.*

The evils of an established church are equally palpable. An Episcopalian priest in Canada holds a complete sinecure. His salary is ensured—and his fees he will have. What are his duties? Ask at Three Rivers, Gaspe, Point Levi, St. John's, St. Armand, and other places. The Protestant religion cannot prosper while these alone are the *proud* demonstrations of its boasted advantages. Notwithstanding all the countenance of the Government, Protestants are continually transformed into Papists: but for one of the latter fairly to go over as a convinced Christian to the former, is a thing unknown.

What means can be adopted to change this miserable condition of the inhabitants?

1. Abolish the use of the French language in all public proceedings. Until the people can understand the language of their governors, so long will the priests retain their undiminished control over the ignorant population—and so long will it be almost impossible to produce any effect upon their minds by exertions to illuminate them.

2. Establish a general system of education—by which all the youth might learn something of their value and dignity in society. This would destroy the bonds by which they are enchained.

3. Send into the field of labor, a number of competent missionaries, familiar with the French language, and especially conversant with all the controversy between the Protestants and the Papists—so as to be able to unravel all the intricacies of Jesuitism, and to unmask all the anti-Christianity of that idolatrous system.

If Canada is ever to be illuminated and reformed by Christianity, *while it is a colony*, it will be achieved by English Dissenters—no other persons are competent to effect the godlike object. The Lord give the word, and despatch the great company of those who publish it, with his abundant benediction!

PARATUS.

From the New York Observer.

MAUMEE MISSION.

REVIVAL IN THE SCHOOL.

Extract of a letter from Mr. Van Tassel, one of the missionaries of the U. F. M. Society, among the Ottowas and Wyandots, on Maumee River, in Ohio, dated March 29.

We have now 30 Indian children in our school, and for about two months past, there has been a very pleasing attention to the subject of religion. A general solemnity has been visible, and the minds of several of the older scholars have been at times deeply impressed. On the 3d of this month, the boys took axes, as usual after school, and went into the forest to cut wood. Having laboured till after sunset, all except James Clark, a young man about 20 years of age, returned; he having a tract in his pocket, sat down on a log to read it. The subject was set home with power to his heart; he was alarmed and awakened, so that he fell upon his knees and cried for mercy. About dark, he returned as far as the blacksmith's shop, perhaps ten rods from the house, where he prayed so loud, that he was soon heard by the family. After praying about an hour, he appeared to be in such distress, that one of the family and some of the scholars went to the shop to ascertain the cause. On opening the door, they found him in a kneeling posture, and so much engaged in pleading for mercy, that he did not appear to know that any person was near him, while the boys as they entered, knelt around and seemed to join with him, in confessing their sins and pleading for pardon. He remained in this situation, entirely insensible to every external object, till ten o'clock in the evening, when he became more composed, and they prevailed on him to come to the house. He slept none that night, and the next morning being asked how he felt, he replied just the same. When asked if he felt that he was a great sinner, he replied yes; but was inclined to say but little. Towards evening his countenance assumed a more cheerful aspect, and he expressed to some of the family a hope that his sins were pardoned; he was cautioned of the danger of being deceived and resting his hopes upon a false foundation. In the evening being in a room with a number of the boys, he began talking to them in English, and entreated them in the most earnest and affectionate manner to attend to the concerns of their souls. He told them they were all sinners, and they must repent and believe in the Lord Jesus Christ. During several days he was quite indisposed, we believe in consequence of the extreme agitation of his mind; but has since recovered and is now generally cheerful. He expresses much anxiety for the other scholars, and urges upon them the importance of seeking an interest in Christ. He is often heard in the school-house, praying in his own language with those who can understand him. When inquired of, how he felt towards his people, the Wyandots, he answered, "O! I want them all to become Christians. I want to see and talk with them." He was then asked how he felt towards the Ottawas. He replied "all just the same." Since the evening referred to above, there has been no noise or confusion; but we have reason to believe that the Lord is silently carrying on his work of grace in the hearts of these tawny children of the forest. They spend most of their leisure hours in reading the Bible and in retirement or in little praying circles. Only three yet give evidence of a change of heart. Several more, however, appear deeply impressed. We hope, yea, we believe there is mercy in store for them; for we trust they are the subjects of many prayers, and we know that God will glorify himself in the salvation of the heathen. Towards us, God's dealings have been such as are calculated most strikingly to humble the pride of man. While our strength has been wasting by sickness, he has been diminishing our numbers, by calling one after another, from the field of labour, till only six now remain, out of eighteen adult persons, who have formerly constituted the mission family;—under such circumstances, in the midst of all our weakness and unworthiness, he is making displays of his own Almighty power to build up Zion. Thus did he diminish the armies of Israel, when he delivered the host of Midianites into their hands. "O praise the Lord for his goodness and for his wonderful works to the children of men."

SANDWICH ISLANDS.

REVIVAL AT LAHAINA.

From the Journal of Mr. Richards, published in the Missionary Herald for May, we derive the following interesting particulars relative to a revival of religion which was enjoyed last February, in Lahaina.

Feb. 19. *As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods.* I think there are now not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they must do to be saved.

21. For four days our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapiri, wife, and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer are multiplying in every part of the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

23. In the morning, several females called, for the purpose of having a female prayer meeting established. Kaamoku gave me the reason why they wished to have another female meeting. She said, the females were coming to converse with her night and day, and in so great numbers, that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about *sixty* persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity.

26. Two years ago to-day, we first set our eyes on Lahaina. We passed not so near as to see the dwellings. We knew not then its relative importance, and had no expectation that it would be the place of our residence. When we first set our feet on these shores, little did we think, that, *in less than two years*, our eyes would see what they now behold, or, that our ears would hear such heart cheering inquiries & declarations as are now constantly sounding in our ears. This second anniversary day of our arrival, is indeed a joyful day at Lahaina. Would that I could give you such an account of what is passing here, as to introduce you to the multitudes of those, who are daily inquiring what they should do to be saved.

When I walk out, at whatever time of day it may be, and in whatever direction, I hear the voice of prayer, and am accosted by multitudes, and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

NAHIENAENA, THE YOUNG PRINCESS.

[Nahienaena, the Young Princess, daughter of the late queen, Keopuolani, is only, we believe, 8 or 10 years old.]

Feb. 13. One of the persons who attended the meeting was Nahienaena, the young princess. Hoapiriwahine asked her why she came to that meeting. The little girl answered, "You have always told me to be strong, to cast off the old way, and to walk in the straight path. Your husband has always told me so too: and I remember the words of my mother, Keopuolani. She told me it was a good thing to learn the new way. She told me to love God and Jesus Christ; to mind the word of God; to mind the instructions of my good teachers; to keep the Sabbath day and pray to God. She told me not to walk with bad companions; not to go in the ways of wickedness. She told you, also, to watch over me, and counsel me, and give me good instruction. I remember all these words of my good mother, and I desire to obey them, therefore I have come here to-day."

The earnestness with which this was spoken, served to animate all who were present. She said much more respecting her determination to go in the right way, and also invited all present to go with her.

23. Nahienaena called, and spent the evening with us, making inquiries, as usual, respecting the Scriptures. She is daily improving in her whole character. As she grows more attentive to instruction, she becomes more modest, and less aspiring.

28. The meeting of the females in the afternoon, which is conducted by Mrs. Richards, was unusually interesting. Half who were present were bathed in tears.

Soon after the meeting was closed, and the females left the yard, Mrs. R. went to the door, and perceived the princess standing alone in the *ranai*, in a very pensive attitude.

I had heard that, for several days, she had been wishing to converse with me, but was too bashful to converse before company. I invited her into the house, and as delicately as I could, introduced conversation with her, endeavouring to elicit the true feelings of her heart. She sat and talked for an hour, with a freedom and simplicity peculiar to such as our Saviour, when on earth, took in his arms and blessed. From all that she said, and from all that I could learn from her by various questions, I could trace the recent change in her character to no particular cause. I have much reason to believe it has been produced by an Almighty influence, and whether it ends in the renovation of her heart, or not, it is a change which promises great blessings to the dark isles of the west. I endeavoured in my instructions to make her feel, that, in the eye of God, there is no difference between chiefs and subjects.

PALESTINE MISSION.

Two family letters from Rev. Mr. Goodell, have been put into our hands, from which we make the following extracts:

BEYROOT, Nov. 26, 1825.

My Dear Brother,—You say in your last, that you had been ill two months;——sickness also has entered my own dwelling; a sickness which was unto death. Before this shall reach you, you will probably have heard, that we have been called to mourn the loss of our dear brother Fisk. He had been several months in my family, and thence took his departure for another, and, we humbly trust, a better world. This mission has, to human appearance, sustained an irreparable loss. "The harvest is great, but the laborers few. Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest." O, brother, our life hangs on a slender and brittle thread; and what we do for Christ and the souls of men, we must do quickly. Let us neglect no opportunity of benefitting our fellow-sinners, and honoring our Redeemer. Opportunities are indeed never wanting—we only want a heart to improve them.

An Arab youth, who has been with me more than a year, has also been ill of a fever. He is now recovering. I have just been reading and explaining to him the Holy Scriptures. He told me, he had thought much of God and Christ; and had felt that he was afflicted for his sins; that it was in vain to pray to the Virgin Mary and the saints; and that without repentance and a clean heart, he must perish eternally. We have had, at times, much interesting conversation with him, and have read the Scriptures with him and others, almost every evening the year past. He has appeared, at times, to have some solemn impressions, and we hope, and daily pray that he may be brought to the knowledge of the truth. But it is not in the power of man to convert souls in any country—much less in this. *Here*, it is emphatically true, "Except the Lord build the house, they labor in vain, that build it." Pray, then, that a blessing may attend our labors, and that sinners may be brought to repentance.

We have now several schools under our direction, which have thus far exceeded our expectations. Some of the children are promising, and have made laudable improvement in their studies. And, if God bestows upon them his grace, they will become pillars in the temple of God, and holy and blessed forever.

December 4th. I have now two venerable Arminians with me—the one an archbishop, and the other a priest. They have both very remarkable beards, having never shaved themselves. They have renounced the superstitions and abominations of their church; and contrary to all their usages, & the laws of the church for 1200 years, have married wives. We hope they will do much good.

GEORGIA DOMESTIC MISSIONARY SOCETY.

The first annual Report of this Society was read at the meeting in Mount Zion, on the 8th ult. The Directors complain that they have hitherto effected but little, giving as one of the reasons, the difficulty of procuring regular, constant and interested missionaries: such men from the northern states being unwilling to remain among them during the sickly season. Does not this furnish a very strong argument in favor of establishing theological seminaries in the south, and of filling them with native youths accustomed to the climate? Surely such men would go forth from the study of the scriptures, anxiously engaged for the conversion of their brethren and "kindred according to the flesh."—*Family Visitor.*

HOPEWELL PRESBYTERY.

This Presbytery held its last session at Mount Zion, Georgia, on the seventh and eighth ult. It was attended by 13 ministers belonging to the Presbytery; one licentiate, four ruling elders, and two candidates for the ministry.

Rev. Mr. Wilson reported, that in a visit to the frontier, pursuant to an order of the Presbytery, he had organized three churches containing respectively, 14, 13, and 14 members each, and that these churches are now supplied by Rev. Mr. Kirkpatrick. A resolution was passed making it the duty of the several members of the Presbytery to visit the vacant congregations in their vicinity once a year, to preach to them and administer the sacrament.—*id.*

CHEROKEE MISSION.

A letter from Rev. Richard Neely to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Cherokee nation March 6th, states that a new mission school has lately been established near the centre of the nation, under the direction of the Rev. F. A. Owen. The school contains 20 sprightly enterprising youths who advance with a rapidity that does honour to themselves and their instructer. The school costs nothing to the Society. Mr. O. has also raised a society of 21 members, and reports that there is a great opening in the surrounding settlements for the preaching of the gospel.—*Id.*

MARINE BIBLE SOCIETY OF NEW YORK.

During the past year only $217 have been received into the treasury of this Society, including the receipts from sale of Bibles. Only 181 Bibles and Testaments have been distributed; which is less than half the average yearly number, from the formation of the Society ten years since, to the present time. "For the honor of our city," says the N. Y. Observer, "we hope that something will immediately be done to wipe away this reproach."

Clerical Licentiates.—The following candidates for the ministry have been licensed by the Classis of New Brunswick and Philadelphia. David Abeel, Ira C. Boice, A. H. Dumont, John Garretson, H. Hermance, Christian Z. Paulson, Benjamin B. Westfall, Isaac P. Labagh, Cornelius Van Cloef, and Charles Whitehead.

Converted Jews.—In the reformed church at Zall Bommel, near Brussels, on the 5th Feb. eleven converted Jews, after having declared their belief in the christian religion, received the communion for the first time—and the children belonging to them were baptized at the the same time.

New-England Methodist Conference.—From a statement attached to the financial minutes of the N. E. Conference for 1825, it appears that this body were only able to raise the quarterage of the most destitute preachers—the married to thirty-seven dollars, the single to eighteen dollars and fifty cents.

Moravian Missions.—More than 33,000 converts in heathen lands, are under the care of the Moravians at this time. The missionaries at Greenland, Labrador, the West India Islands, North and South America, are said to be flourishing remarkably.

The Rev. Dr. Cannon, of Millstone, N. J. has accepted his appointment of Professor of Church History, &c. in the Theological Seminary at New-Brunswick.

Revivals.

We understand that a revival is now progressing in Augusta, Oneida Co. We have also heard of favourable indications in several other places in this county, by which it would appear that the great work among us, is yet continuing to extend itself. Let us hope for still greater things.

The *Maine* Brunswick Herald states, on the authority of a private correspondent, that a revival had commenced among the Cadets at West Point. We had not heard of this; but we hope it will prove true.

A powerful work has been going on for some time past in Jamaica, Long Island.—Mr. Nettleton is labouring there.

Our readers will also perceive by a perusal of the preceding columns, that a revival has commenced at the Maumee Mission establishment, among the aborigines; and that a glorious work of grace is going on at Lahaina, one of the Sandwich Islands.—Surely the God of Heaven is appearing for the cause of missions; and he will doubtless vindicate this cause to the everlasting confusion of its adversaries.

For the Western Recorder.

The following communication has been presented us by a gentleman who resides at the east.

Mr. Editor,—The following list of towns in which there either are or have been revivals in the state of Maine, within a few

months is at your service. It is not as complete as I could wish, still it is sufficiently so to encourage the hearts of Zion's friends.

Lewiston, New Gloucester, Poland, Machias,(140 have united with the church in this place.) Newport, Levant, Corrinnia, Parkman, Dexter, Prospect, 40 or 50;—Belfast, 45; Greene, 68. Weld. Topsham. Bowdoin College—Here the work commenced four or five weeks since, and ten are already numbered as the subjects of it. It ought perhaps to be remarked, that the most of those places have hitherto been reckoned among "Zions' wastes."—Some of them have but for a very short time enjoyed the stated ordinances of the Gospel. M. N.

The Presbytery of Newark have just issued their report of the state of religion within their bounds. We find notices of several revivals which we condense.

In the congregation of *Orange*, a special attention to religion commenced in the month of February of the last year, which continued with increasing interest during the summer and autumn. The subjects of the work were chiefly from among the youth of the congregation. More than one hundred have been admitted to the communion of the church.—The congregation of *Parsippany* has likewise been favoured with a season of great refreshing from the presence of the Lord. The revivals in the congregations of *Bloomfield* and in the first and third churches in *Newark* mentioned in the last report to the Assembly, continued during a considerable part of the past year. In Bloomfield about 30; in the first church in Newark about 60, and in the 3d church 88, have been added to the number of professors. The converts in these revivals are distinguished for their zeal and activity in the promotion of the Redeemer's kingdom. The pious students in the Academy at Bloomfield are still active and useful in the prayer-meetings in the vicinity, and are particularly engaged in the instruction of the coloured people on the Sabbath, among whom there is an interesting attention to the concerns of their souls, and a few hopeful conversions have taken place. *N. Y. R. Chron.*

We are informed, says the Long Island Farmer, that there is an extensive revival of religion at and in the neighborhood of *Riverhead*, on the east end of this island. At Wading River, so great is the outpouring of the Spirit, that secular concerns are, in a great measure, neglected.

The Lord is at work by his spirit in Benton. The cloud of mercy which has for some time been gathering over that place, has began to disseminate its blessings. Many are hopefully brought to trust in Jesus, and many more are inquiring what they must do to inherit eternal life. The work is going on as powerfully as at any time since its commencement, and the prospect is truly encouraging. A more enlarged and particular account of the work may be expected hereafter from their minister, Eld. John Goff.—*N. Y. Bap. Reg.*

From the Philadelphian.

We are happy to state that an interesting revival has prevailed in the little village of Lisburn, Pa. and its vicinity in Cumberland county, during the past winter. It is supposed that forty or fifty persons have obtained a hope, many of whom had belonged to no religious society. There has never been a house for public worship erected in the village. The country around has been without regular ministerial instruction. Occasional ministerial visits, and latterly stated public preaching have been enjoyed, ministers of the German Reformed, Presbyterian and Methodist connexions affectionately uniting in the blessed work of winning souls to Christ. The change which has been wrought in the habits and character of many of the subjects of this glorious work was so striking as effectually to stop the mouths of gainsayers.

WESTERN RECORDER.

UTICA: TUESDAY, MAY 16, 1826.

"Time flies and ends—Eternity is Thine."

The importance of time is never distinctly seen, except when viewed in connexion with a future state. Every moment of our present existence, is probationary. Every moment is fraught with consequences which are as endless as eternity. There is not a single instant of time, in which it may be said of us, that we are doing nothing in a moral point of view. The outlines of our character are soon formed; and these we are constantly filling up, whether in idleness or activity: and the task once completed, our probation shall close, and we ourselves shall be removed to another state, and begin an eternity of happiness or misery.

What, then, is the character we are now forming? Are we forming a character of righteousness and purity, or of sin and pollution? This is the question which should agitate every heart, and come home to every bosom with thrilling interest. Time is a shadow—a vapour—a mere day-dream, or a watch of the night: but such as it is, it shall serve to accomplish all the momentous purposes of its appointment. It shall serve to fix the endless destiny of every individual who passes through the slightest portion of it. One day, one hour, one moment of probationary existence, may determine unalterably the state of an individual, who must exist as long as the throne of the universe shall endure.

This is the living truth of inspiration. It stands in conspicuous characters on every page of the sacred volume. The unlearned may read it, and the simple understand it. It need not escape the notice of those who are the most superficial. And yet—Who is there that believes it?—who that gives heed to it? Those who neglect the interests of the soul—Do they believe it? Those who procrastinate the work of repentance—Do they give heed to it? Do they give heed, who say that "to-morrow shall be as this day, and much more abundant?" Do they who are calculating on days, and months, and years to come—do they give heed; or do they pay any credit to the declaration, that *now* is the accepted time, and *now* the day of salvation? Do they realize that not a moment is to be lost in securing their immortal interest?—that idleness itself is a stain upon the soul; and that a state of impenitence is a state of constant, direct hostility to the throne of the universe?—Their understandings may admit the truth: but they neither feel it, nor act upon it; nor from their heart do they believe it. It touches not the sentient principle within them; or if it touches, it does not agitate them; or if it agitates, it seldom rouses to vigorous and continued effort. The *hurt* in multitudes continues to be *healed slightly*, till every principle of religious sensibility becomes callous and dead. The means of excitement, in such instances, become less and less operative, till at length conscience refuses any longer to do its office, and becomes "seared as with a hot iron." Yes, there is a tremendous emphasis in the declaration—"My Spirit shall not always strive with man." And if the whole period of time which is allotted us, is to be viewed as probationary; yet the door of mercy may be shut, even for months and years before the close of life. Let the original outlines of character be once entirely filled up, and sealed upon the conscience, and they can never afterwards be altered. There is no more hope of the salvation of an individual who is thus sealed over to destruction, than there could be if he were already there. He is dead already, and stands but to cumber the ground, and magnify, in his final destruction, the eternal justice of his Maker.

None but the Master of the house hath ever risen up and shut the door. None but the Eternal can tell how long the door of mercy shall remain open. But the same Being hath said, that his Spirit shall *not always strive*. Every man has these strivings for a longer or shorter period: and this period is in a peculiar manner the time of his merciful visitation. How precious, and yet how awful, is every moment of this time! It matters not what has apparently been the exciting cause. It matters not to the sinner, what instrument is brought to bear upon his conscience. He cannot think anxiously upon his soul's concerns, without divine assistance. Such is the strength of sin within him, that his conscience will continue to slumber till it be awakened by the finger of God: and if, when thus awakened, he proceeds to harden himself, he will inevitably be lost, unless sovereign mercy interpose and melt him into penitence and submission.

Again we say, it matters not to the sinner, what instrument is brought to bear upon him. God will work by just such means and instruments as he chooses: if the conscience be touched, it is he that hath touched it; if the sinner be pricked in the heart, in view of his sins, it is by the sword of the spirit; and let such a one be careful how he trifles with it. Though he that wields this sword be prudent or imprudent, skilful or unskilful, wise or unwise, acceptable or unacceptable, in his own person, still the "*hurt*", let it be understood, is from the Lord; and there is imminent danger lest it should be "*healed slightly*." Those who cherish these influences of the spirit, by every means in their power, and resolve while they live to obey his dictates, shall be saved; and He will never entirely depart from them: but those who continue to resist, either by cavilling at doctrines and preachers, by persevering in schemes of self-righteousness, or by procrastinating the duty of repentance and submission—they shall be lost—the God of Heaven has denounced a woe against them; and who shall deliver them out of his hands!

We have been led to the preceding remarks, not from any disposition to assume the character of a public teacher, but from the full conviction that they were called for, by the existing state of things. The present is a time of such special visitation in many places in this vicinity as has never before been witnessed among us. It is a time when sinners are on the one hand turning and repenting, and on the other, rushing heedless to destruction, and hardening themselves against the special, & in many instances, the powerful strivings of God's Spirit. And what christian editor is there who, under such circumstances, could withhold his monitory voice! The wicked may continue to rail, but the counsel of the Lord, it shall stand. Even the wrath of man shall eventually praise him; and the remainder of wrath he will restrain. Still we have his own declaration respecting them, that he delighteth not in their death, but rather that they would turn and live.

The discussion of two very important points, will be found in our extracts from Edwards to-day. Let cavillers and cold-hearted professors read, and consider what they are doing.

Several Pamphlets which deserve notice, are necessarily left on file, for a little time, on account of the space occupied by the series of articles above alluded to.

Lower Canada.—The article which bears this title in the preceding columns, must commend itself to the feelings of every pious heart. Its great length, compels us to omit several articles which had been prepared for the political head.

THE WAY TO BE SAVED.—*A Sermon delivered at the South Church in Andover, March 19th 1826: By* JUSTIN EDWARDS.

Our readers are so well acquainted with the style and manner of this excellent writer, that they will of course expect to be pleased with every thing that comes from his pen. Yet he is sometimes unequal, and the present discourse, designed ultimately to be circulated as a tract, is not written with all his usual neatness and care; but this defect is more than compensated, by the happy, and judicious arrangement of the subject matter.

Sinners will seldom be satisfied with the plain direction to repent and believe the gospel; and for once, the preacher has consented to meet them on their own ground. They are full o self-dependence; and are seldom found willing at the first period of their conviction, to give their hearts to the Savior, who is the Great Advocate and Physician of souls. They are bent on doing something towards meriting the Divine favour; and their first object of inquiry is, how they can be set to work. Without approving in the least of such legality or supposing for a moment that the sinner can do any thing acceptable in an unconverted state, the preacher, proceeds in detail to tell them what they *must* do. he tells them that if they would be saved, they must do *all* that is essential to salvation—he inquires of them what they *have* done, whether they have broken off the practice of all known sins, outward sins and sins of the heart—whether they have given up all sinful feelings and forbidden indulgences—whether they are in the practice of all known duties and whether their *heart* is concerned in them—whether they have regarded God more than themselves, in the performance of these duties—and whether in all this, they have not still trusted to themselves, rather than to Jesus Christ.

This done, he inquires of them what they are willing to do; and by thus placing analytically before them, the works of faith and repentance, he places these duties in a plain and convincing point of light; and strips them, in some measure, of that mysticism which is ever thrown around them by the deceitful devices of the carnal mind.

This may not always be found the best method of exhibiting the fundamental truths of the gospel: but, for once, there seems to have been a special advantage in it. The sermon is a good one; and in the form of a tract we know of nothing on the subject which could be more appropriate. It is every way worthy of perusal.

A small number of copies of the above work, we understand, have been lodged in the principal book-stores of this village.

The Managers of the Western Sunday School Union of the State of New-York, to their Auxiliaries.

A useful little pamphlet, bearing this title, has just been issued in this village; and we hope that for the benefit of Sunday Schools, it will have an extensive circulation. The managers state explicitly, that "the object of their Union, is, to organize the Sunday Schools in the several counties of the Northern and Western part of this State, into one general association, auxiliary to the American Sunday School Union, for the purpose of promoting the great objects of Sunday School instruction."

In pursuance of this plan, they have "established a General Sunday School Depository, comprising a large assortment of whatever may be useful to auxiliary schools. They are also employing Agents to explore the territory embraced within their limits, for the purpose of establishing schools,—to inquire into the condition of those already established,—to afford whatever may be necessary and practicable,—and, to promote, generally, the objects of the Union."

In compliance with repeated solicitations, they have also prepared a system of "directions for the general management of Sunday Schools," which is founded on the latest and most important improvements that have yet been introduced; and which occupies most of the pamphlet.

The directions relate, first, to the general arrangement of schools, as to organization, books, lessons, discipline, admission of scholars, libraries, rewards, examinations;—Second, to the special duties of a Superintendent; and third, to the duties of Teachers.

Under the head of general remarks, some of these topics are treated more at length, and the Teacher's meeting, Concert of prayer, winter schools, &c. are alluded to. Next follows a specimen of rules for scholars, the plan of a school register, examples of instruction, and directions for forming a General Union;—when a copy of the Constitution of the Western Sunday School Union of the State of New York, closes the pamphlet.

The subject matter of the following communication will find a ready application in many places, even in the heart of the Western District.

From a neighborhood of 40 families, wishing to enjoy a preached Gospel.

To the Editor of the Western Recorder:

Sir,—The following questions are submitted to the inspection of all your readers, with an earnest desire that they may elicit some remarks in reply.

1st. How far may Christians follow the fashionable drapery, and the bacchanalian feasting of a sensual nature, before they save anything which they can call the Lord's property? which they wish to devote to moral and religious improvement?

2d. Can a superficial observer see the difference between christians and other men, in the present age, in their use or abuse of this world?

3d. If 40 families are unable to support a minister of $400 salary,—and find no inconvenience in spending at least $10 in each family, for things in no wise necessary for health or convenience, but merely to keep themselves in fashion, or to be prepared to give and receive visits, &c. in which feelings of rivalship are indulged, and pride pampered,—how does it appear that they prefer spiritual food and raiment to the gratifications of sense?

WEST WOODSMAN.

The preceding questions form an important text for comment; and we hope that some correspondent will shortly furnish us with his views upon them. If it be commanded of Christians to come out and be separate from the world, then, undoubtedly, they are to take such a stand as to make every one see on whose side they are enlisted. This was the case in primitive times. Even the persecutors of Christianity were then compelled to exclaim—"Behold how these Christians love one another." But *now*, the cry is—"What do ye more than others?"

As to the support of the Gospel—we have long been of the opinion that the plea of inability is by far too often instituted: and whenever this is the case, especially in the midst of a land of gospel privileges, there is the greatest reason to apprehend that the curse of spiritual barrenness, will descend and dwell among the people; and that vice and immorality will so abound as to prove vastly more expensive to every class of community, than the support of the gospel could do. God will put honour upon his own institutions. He will make a difference between those communities which serve him, and those which serve him not: And though sometimes, in his adorable sovereignty, he comes down with his influences, and builds up such waste places, and puts his name there, he usually does this in answer to the strong crying of his famishing children, who begin to feel that they are ready to perish; & are prepared to make every sacrifice for the promotion of the cause.

Political.

CONGRESS.

Monday, May 8. In the Senate, the several bills ordered to a third reading, were passed and sent to the House of Representatives. Mr. Noble obtained leave to introduce a bill for the continuation of the Cumberland Road, and the judiciary committee reported that it was inexpedient to appoint a committee of conference on the subject of the disagreeing votes of the two Houses on the judiciary bill. The proposed amendment to the constitution in relation to the elections of President was laid on the table.

In the House of Representatives, the bills relative to the claims of the Marquis de Maison Rouge, and the Baron Bastrop, were referred to the committee on the judiciary. The house then went into committee of the whole on the state of the Union, and took up the bill making appropriations to carry into effect the Creek treaty, the bill to aid certain Indians of the Creek nation to remove to the west of the Mississippi, the bill to make a further appropriation for ten sloops of war, and the bill making further provision for mileage, etc. to members of Congress—all of which bills passed through the committee, and subsequently ordered to be engrossed and read a third time on Tuesday.

RUSSIA.—A commission has been appointed by the Emperor to investigate the facts relative to the late conspiracy. This commission consists of several of the greatest characters in the empire; among them are the Grand Duke Michael and General Koutousoff. If all accounts are true respecting the extent of the conspiracy, they will have business for a long session. There are mysteries to be cleared up; undoubtedly the cloud which partially burst at Petersburgh, extended over other parts of the empire.

GREECE.—While the world was waiting to see the downfall of Missolonghi and the general rout of the Greek forces, news comes that the Greeks have risen with an energy equal to the crisis which demanded it. There appears to have been much skirmishing, and much serious and destructive fighting—in all which the Greeks have had the advantage. The Turkish fleet before Missolonghi has been put to flight by 27 Greek vessels, and the town relieved. Tripolizza, where the Turks were reposing with a well disciplined force, it is said, of 2,500, fell into the hands of Colocotroni on the night of Dec. 13, after an obstinate combat in which many lives were sacrificed. We exceedingly regret that the spirit of fierce revenge which showed itself at the commencement of this war, and which we hoped was in some measure subsided, seems to be reviving. "The Egyptians, (says the account before us,) and the negroe from Darfour, thrown into a castle situated on a height, were burnt alive there by order of Colocotroni, in retaliation for the churches they had burned, the monks and priests martyred, and the women and children they had dragged into slavery. We do not pity, so much, the fate of the foreign officers who were found in the ranks of the Mahommedans. Thirty-six of these were spared, to be marched and shown from village to village, as infamous apostates, who, forhetting their title of Christians, have enlisted in the service of the Turks, and shared in all their crimes. The result of his operations at Missolonghi, seems to have occasioned some perplexity to Ibrahim Pacha, and gave an appearance of hesitation and doubt to his subsequent movements. In the beginning of January we find him collecting his strength at Lepanto, to which place he was followed by his emboldened and active enemies. A skirmish on the 12th at the village of St. Anne, near Lepanto, was followed by a general battle on the succeeding day. The forces engaged were 10,000 Turks, opposed to 7,000 Greeks. The contest was furious and deadly, and terminated in the defeat of the Turks. A Greek official account says, they fled in every direction, leaving 3000 dead, 900 prisoners, and 400 wounded. The Greek loss is stated at 300 killed and 700 wounded; but it should be remembered that this account comes from the victors.

A more important battle followed. In seven days from the affair at St. Anne, the victorious Greeks were under the walls of Lepanto. Here their number was increased to 9000, by the arrival of 1500 French and Italian volunteers, with a few cannon and mortars. On the morning of the 23d, the enemy came out to attack them. The battle raged for seven hours, when upon the blowing up of a convent and 700 Turks with it, their line was broken and they fled to the town followed to the gates by the Greek cavalry. Their loss is stated at 4000 killed, 800 wounded, and 2000 prisoners. The Pacha was wounded and narrowly escaped cap-

ture. The Greek loss (but this too is a Greek account) was 2000 killed and 400 wounded.

Just Received,

and for sale by HASTINGS & TRACY, No. 40, Genesee Street,

GENERAL Count Philip de Segur's History of the Expedition to Russia, undertaken by the Emperor Napoleon, in the year 1812.

Nettleton's Village Hymns,

Faber's Difficulties of Infidelity,

The Poetical Works of James Montgomery, including several Poems now first collected, with a sketch of his Life, in 4 vols.

Justina; or the Will—a domestic Story.

Story of Jack Halyard, the Sailor Boy.

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Fig'd Silks, at 4 and 6d the yard, and upwards.—Just received by

THOMSON & LYMAN,

No. 34, Two doors below the Post Office.

6w98*may14

The Trustees

OF the WHITESBOROUGH FEMALE ACADEMY, would inform the public, that this Institution is now open for the instruction of young ladies, under the direction of Miss J. LORD.

The terms of instruction as follows:

For Geography, Grammar, Arithmetic, Reading, Writing & Needle Work,	$3 00
For the same, together with History, Rhetoric, Philosophy, Chemistry, and Working Lace	4 00
With the addition of drawing	6 00

Board in good families on reasonable terms.

Whitesboro', May 6, 1826. 4w97

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss ROYCES, has its Semi-annual Examination on Wednesday the 26th inst.

The Summer term will commence on Thursday the 25th of May.

The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Michel of New-York.

Clinton, April, 22, 1826. 96 6w

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May, 1, 1825;

A few Bales assorted *COTTON YARN* of excellent quality, as above.

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together, with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 38 and 39, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

There is considerable beauty in the following stanzas—at least so far as the sentiment and imagery are concerned. We seldom look for much perfection in Newspaper poetry.

From the Richmond Family Visiter.

SOLOMON'S SONG.

Arise and come away, my Love,
The winter rains are o'er;
The cooing of the turtle dove
Is sweetly heard once more;
The flowers are fresh, the breeze is calm,
And spicy groves distill their balm.

Thy dove-like eyes within thy locks,
Are pleasant to my sight;
Thy hair is like the clustering flocks
On Gilead's rocky height,
When o'er the mountain sides they roam,
Or gather to their nightly home.

Thy teeth, like sheep when newly shorn
Are spotless to the view;
Thy breath is like the breeze of morn
When charged with fragrant dew;
Thy cheek discloses to the eye
The rich pomgranate's scarlet dye.

Where'er on Shinar's top we go,
Or through the valleys glide;
Thy love is like the bounding roe
That frolics at her side;
And sweeter far than Sharon's rose
That in its fullest beauty glows.

O come, my Love, and let us seek
Amana's flow'ry top:
Or roam on Hermon's highest peak
Where spicy odours drop.
The myrrh shall shed its balm for you
And frankincense exhale its dew.

Awake, Oh gentle southern breeze;
And warm the teeming earth;
Bring forth fresh blossoms from the trees
And give new flowerets birth;
Let spicy gales in fragrance blow
And Lebanon's pure waters flow.

Arise my Love, the shadows flee,
And day's fresh beauties dawn;
Come, roam the dewy vales with me,
Or seek the flowery lawn;
My soul rejoices in thy sight,
And claims thee as her dearest right.

From the Christian Spectator.

IMPROPER USE OF THE WORD 'VERSE.'

I have observed, for many years past, that our clergy, in directing the psalms to be sung in our churches, have entirely laid aside the use of *stanza*, which they call a *verse*. Surely the gentlemen all know that a verse in poetry is a single line, and that a number of lines in connexion constitutes a stanza or set. I see no use, but some impropriety, in this innovation. It seems to be far better to let different things have different names. A.

There is very little intelligence of a musical nature at the present time—foreign or domestic.

The fourth Edition of Boston Handel and Haydn Collection of Church Music has been sometime in press; and we presume it will soon make its appearance.

Preparations will soon be making for a sixth edition of the Musica Sacra. Very few alterations are contemplated; and none that will prevent the use of the fifth and sixth editions together in the same school. A few oversights and typographical errors will be corrected; and some slight additions will be made to the Rudiments.

We have occasionally alluded for some time past, to the subject of Musical Societies; and have the gratification to be able to inform our readers, that this subject is beginning to excite considerable interest. We have received several private communications: and though we cannot at present give any particulars to our readers; yet we hope that the time is not far distant, when musical societies will be extensively organized in the Western District, in such a manner as to bring the united influence of piety and talent into the service of church music. Let this once be done; and we shall soon see a very different state of things. We shall see professors of religion more generally interested in supporting the music of the sanctuary on *Christian principles*, and more generally edified by that portion of public and private worship which at the present time is but too extensively abused and perverted. Nor is it too much to hope from these associations that clergymen will be induced to pay more attention to the selection of psalms and hymns in reference to their *lyrical* character.

A Concert.—We perceive by the Albany papers that Mrs. Hacket, late from this village, and more recently from New York, is about to give a concert in Albany. She is a singer who possesses uncommon powers of voice, united with some deficiencies of conception.

The biographer of St. Gregory, speaking of the singing of the northern barbarians, says, "their rude throats, instead of the inflexions of pleasing melody, formed such rough sounds as resembled the noise of a cart jolting down a pair of stairs."

Miscellaneous.

SKENANDOAH, THE ONEIDA CHIEF.

SKENANDOAH, the celebrated Oneida Chief, was well known in the wars which occurred while we were British colonies, and in the contest which issued in our independence, as the undeviating friend of the people of the United States. He was very savage, and addicted to drunkenness in his youth; but he lived a reformed man for more than sixty years, and died in Christian hope.

Skenandoah's person was tall and brawny, but well made—his countenance was intelligent, and beamed with all the indigenous dignity of an Indian Chief. In his youth, he was a brave and intrepid warrior, and in his riper years, one of the ablest counsellors among the North American tribes. He possessed a strong and rigorous mind; and though terrible as the tornado in war, he was bland and mild as the zephyr in peace.

With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian invasions. His vigilance once preserved from massacre, the inhabitants of the distant settlement of German-flats. His influence brought the tribe to our assistance in the war of the Revolution. How many have been saved from the tomahawk and scalping-knife, by his friendly aid, is not known; but individuals and villages have expressed their gratitude for his benevolent interpositions; and among the Indian tribes he was distinguished by the appellation of the "*White Man's Friend.*"

Although he could speak but little English, and, in his extreme old age was blind, yet his company was sought. In conversation, he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

To a friend, who called on him a short time since, he thus expressed himself by an interpreter: "I am an aged hemlock. The winds of an hundred winters have whistled through my branches: I am dead at the top. The generation to which I belonged has run away and left me. Why I live, the Great Good Spirit only knows. Pray to my Jesus that I may have patience to wait for my appointed time to die."

Honored Chief! His prayer was answered—he was cheerful and resigned to the last. For several years, he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die; longing that his soul might be with Christ, and his body in the sacred house, near his beloved Christian teacher.

While the ambitious, but vulgar great, look principally to sculptured monuments, and to niches in the temple of earthly fame, SKENANDOAH, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

His Lord has come! And the day approaches when the green hillock that covers his dust will be more respected than the Pyramids, the Mausolea, and the Pantheons of the proud and imperious. His simple "turf and stone" will be viewed with affection and veneration, when the tawdry ornaments of human apotheosis shall awaken only pity and disgust.

"*Behold how great a matter a little fire kindleth!*"

At the time when the late Rev. George Whitfield, of happy memory, was preaching through America, God was pleased to take one of a city, and two of a family, and bring them to Zion! A certain lady in New-England, became a subject of grace, and of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but a little daughter she had, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God, after some time, to touch the heart of the child, and after sorrow for sin, to give her the knowledge of salvation through the remission of sin, and the spirit to bear witness of her adoption. The child being then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "O mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run to some of the neighbors, and tell them that they may be happy, and love my Saviour too." "Ah! my dear child, (said the mother,) that would be needless; for I suppose if you were to tell your experience, there is not one in many miles but what would laugh at you, and say that it was all delusion." "O mother, (said the child,) I think they would believe me. I must go over to that shoemaker, and tell him; he will believe me." She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins: and that now she was so happy she did not know how to tell it! The shoemaker was struck; his tears flowed down like rain; he threw aside his work, and cried for mercy by prayer and supplication: that alarmed the neighborhood, and in a few months from that time, there were above fifty people brought to the knowledge of Jesus, and experienced his power and grace. "Behold how great a matter a little fire kindleth." Then let it spread till the universe is filled with the glory of God.

From the London Baptist Magazine.

RENUNCIATION OF POPERY.

To the Rev. S. Davis.

REV. SIR,—You inquired what had caused me to forsake the church of Rome, and become a Protestant? I answer, the Gospel, my reason, and my conscience; and finding that the doctrines of the church of Rome are quite opposed to the Bible. In the first place, I remarked that Jesus Christ commanded to search the Scriptures, and said that they were in error who did not know them; the priests of the church of Rome command not; but I must obey God rather than man. The Bible tells me that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope; and that St. Paul spoke of Timothy with approbation, as one who had known the Holy Scriptures from his childhood, which were able to make him wise unto salvation. I have united myself to the Christian Reformed Church, because every thing in it is plain and easy to be understood, and edifying, and because in it there are no false prophets, false Christs showing great signs, or lying wonders, forbidding to marry, or commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, and because in it the people are taught to keep the commandments of God, and not the traditions or inventions of men.

Sir, the Bible tells me that I and all mankind are sinners, that every mouth may be stopped, and all the world may become guilty before God; and that the carnal mind is enmity against God; and that those who are saved, are saved freely by the grace of God, without any merit of their own; and that there is but one God, and one Mediator between God and man, the man Christ Jesus, and that there is no salvation in any other, for there is no other name but that of Jesus Christ under heaven given to men whereby we must be saved; and that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and that the blood of Christ Jesus cleanseth from all sin, which, Sir, is the belief of

Yours, W. R.

EFFICACY OF PRAYER.

A correspondent to whom we have often been obliged for interesting Europe, has communicated to us the following fact concerning one of our female missionaries, now in India:

"Immediately after her own renovation, she began to pray and use means for the salvation of her three younger sisters; and she began, and continued, to act systematically. A little season was devoted on a certain day, every week, to prayer with and for them. At length, He who has styled Himself 'a prayer-hearing God,'—who has said, 'ask and ye shall receive'—'ye shall not seek my face in vain,' condescended to answer. The three sisters were brought to bow to the sceptre of Jesus, and to take upon them the profession of His name. The eldest was baptized just before I came here, and the two younger soon afterwards. After their conversion, the prayer-meeting became doubly interesting to all; and to the present time, I am informed, it has been continued by the three for whom it was first established; and the mother occasionally unites with them. If *all* Christians were thus faithful, how much good might be effected."—*Col. Star.*

A STING IN THE CONSCIENCE.

"You will go with me to hear our minister to day?" said a serious youth in humble life, to his younger brother. "Not to-day," was the answer, "certainly not to-day." "Why not *to-day?*" asked the other. "Because next week is the fair. I am sure Mr. ——— will preach against it to-day, and then I should not enjoy the fair at all, for I should go with *a sting in my conscience.*"

Do not many scoffers, and also many professors, who only draw near to God with their lips, abstain from attending upon faithful preachers, or even blame them upon this very account? If they would be as candid as this poor lad, would not their hearts confess similar feelings to his? Would they not say, "I will not go to hear that preacher, for I am engaged in vain pursuits—I indulge in frivolous amusements—I occupy all my time and talents in procuring needless riches. That strict preacher will testify against these things, and if I go and hear him, how can I enjoy these things, or engage in them with spirit and pleasure, for I shall have 'a sting in my conscience.'"

ANECDOTE.

The bit of String.—A poor lame boy came one day to a gentleman, who was very kind to him, and asked for a piece of string. "Do let it be a good long bit, Sir." The gentleman inquired what it was for. The boy was unwilling to tell; but, at last, said it was to make a cabbage net, which he could sell for three pence, as he wished to send the money to help to pay for printing Bibles for the poor heathen; "and you know, Sir," added he, "it may pay for printing one side of a leaf of them." The gentleman gave him a large piece of string, and told him to bring the net when it was finished. The boy brought it, and the gentleman said, "You are a good boy, there is three pence for you to send for the Bibles, and three pence for yourself."—"No, Sir," exclaimed the boy, "do send it all, perhaps it will pay for printing both sides."

N. Y. Rel. Chron.

POTATO.

Judge Buel, of Albany, one of the most scientific, practical agriculturists in the United States, has published the following remarks on the culture of potatoes.

"A practice has been recommended to me to prevent the deterioration of this crop, a misfortune which seems to follow planting, successively, seed raised on the same farm. Two years' experience has tended to satisfy me of its utility. The recommendation is to select seed of good size; to cut off and throw away a slice from the seed end, and to cut the residue into two, three or four pieces, according to the remaining number of eyes. Its utility is passed upon the supposition, and I may say the fact, that where the several stocks grow close together, the vegetable will be of a diminutive size: and that the discarded slice which has from three to six eyes, may be correctly compared to the tipps and butts of the ear of seed corn, which are rejected as useless because they produce invariably sickly plants."

Mr Loudon says, "when the planter is anxious to obtain a crop in the least possible time, he will find the position in which the tubers are placed to vegetate, by no means a point of indifference. If the roots be placed with their leading buds upwards, a few very strong and very early shoots will spring from them; but if their position be reversed, many weaker and later shoots will be produced, and not only the earliness, but the quality of the produce in size will be much affected. The time for cutting the setts should always be some ten days before planting, that the wounds may dry up."

Mr Loudon observes "the best manure for the potato appears to be litery farm yard dung; and the best mode of applying it immediately under the potato setts. Any manure, however, may be applied, and no plant will bear a larger dose of it, or thrive in a coarser or less prepared manure; even dry straw, rushes, or spray (decayed leaves) of trees, may be made use of with success."

"The best climate for potatoes is one rather moist than dry, and temperate or cool rather than hot. Hence the excellence of the Irish potatoes, which grow in a dry loamy calcareous soil and moist and temperate climate; and hence also, the inferiority of the potatoes of France, Spain and Italy, and even Germany. In short, the potato is grown no where in the world to the same degree of perfection as in Ireland and Lancashire, and not even in the south of England so well as in Scotland and the north and western counties; all which is, in our opinion, clearly attributable to the climate."—*Ib.*

SABBATH SCHOOLS.

Next to the public ordinances of the Christian religion, (says the Editor of the Columbian Star,) we consider Sabbath Schools as the most efficient instrument, under the Divine blessing, for promoting the morals and happiness of the community. They are the nurseries of the church of Christ, and every pastor who neglects them, overlooks an institution which may probably be the occasion, in the hand of God, of bringing more sinners to an acquaintance with the Saviour of men, than all his efforts in the pulpit or elsewhere.

PROSPECTUS
OF THE
NATIONAL PREACHER,

A Periodical Work, to contain one or two Sermons monthly, from living Ministers; at *One Dollar* a year; edited by Rev. AUSTIN DICKINSON, New York.

It will be the constant endeavour of the Editor to present the public such sermons of a practical tendency, as may contribute to honor the great Redeemer, and save immortal souls. It is hoped that benevolent friends of God and man, will find the work, from its elevated character, suitable to be recommended to the "wise and the noble;" and at the same time from its simplicity, spirituality and cheapness, very suitable for general distribution.

TERMS.

1. Such arrangements have already been made, that, with Divine permission, the first number will be issued the *first of June.*

2. Each number will contain, at least, one Sermon of the ordinary length, or two short Sermons handsomely printed, on superfine paper.

3. As an extensive circulation is anticipated, the Work is offered at *One Dollar a year, in advance, or within four months;* or one dollar and fifty cents a year, if payment is delayed over four months from the first of June.

4. The work being periodical, the monthly postage will be *one cent and a half*, for any distance less than 100 miles; or *two cents and a half* for any distance over 100 miles.

5. Any person, obtaining *seven responsible subscribers*, shall, on application, be entitled to the work for one year gratis.

6. Post Masters, and Ministers of the Gospel, are hereby authorised to receive, and forward payments to the Editor.

7. A list of receiving Agents, in the principal towns of the several States, will hereafter be published on the cover of the work, to whom payments may be sent.

TESTIMONIALS.

From Professors of Princeton Theological Seminary.

The plan proposed by the Rev. Austin Dickinson, of publishing a monthly series of sermons, from the pens of respectable Ministers of different denominations of Christians, in the United States, is one, which, in our opinion, may be rendered highly interesting, and extensively useful. We do therefore willingly recommend the undertaking to the patronage of the Christian community.

A. ALEXANDER,
SAMUEL MILLER.

Princeton, May 1, 1826.

From the President and Professors of Amherst College.

As the Rev. Austin Dickinson has it in contemplation to publish a monthly series of sermons, of that high order, which our most distinguished living preachers are so well able to furnish; and as we cordially approve of the general plan, we feel much pleasure in recommending him as peculiarly fitted for such an undertaking. Mr. Dickinson has a clear and discriminating mind; and is himself, at once an able writer and preacher. Having spent four years at the South and West, and become extensively acquainted with Ministers and Christians of different denominations; and having, at the same time, an intimate knowledge of the religious state and wants of New England; perhaps no man is better qualified to make a powerful and salutary impression on the public mind, by combining, (and in a sense directing) the talents of our most eminent divines, in his contemplated Monthly Preacher.

Most sincerely do we wish him the co-operation of those, whose name and influence may make the work a blessing to many thousands.

HEMAN HUMPHREY,
EDWARD HITCHCOCK,
NATHAN W. FISKE,
SOLOMON PECK,
SAMUEL M. WORCESTER,
JACOB ABBOT.

Amherst College, April 5, 1826.

CONTRIBUTORS.

The Editor has been authorized to expect, or encouraged to hope, that the following gentlemen, among others, will contribute sermons for the work.

Rev. Drs. *Mason, Milnor* and *Spring*, of New York; Rev. Dr. *McDowell*, of Elizabethtown, N. J.; Rev. Dr. *Miller*, of Princeton Seminary; Rev. Drs. *Green* and *Janeway*, and Rev. Mr. *Skinner* of Philadelphia; Rev. Dr. *Staughton*, President of Columbia College; Rev. Dr. *Taylor*, Professor in New Haven Theological Seminary; Rev. Mr. *Fitch*, professor of Divinity in Yale College; Rev. *Daniel A. Clark* Amherst, Mass.; Rev. *Asahel Nettleton* Killingworth, Conn.: Rev. Dr. *Beecher*, and Mr. *Wayland* of Boston; Rev. Professors *Porter*, *Woods* and *Stuart* of Andover Seminary.

Application has also been made to other clergymen, in different parts of the United States, from whom replies have not yet been received.

Letters may be directed, post paid, to

AUSTIN DICKINSON,
No. 37, Nassau Street,
NEW-YORK.

☞ N. B. Copies of the Prospectus may be had on application to the Editor.

☞ SUBSCRIPTIONS for the above work will be received by HASTINGS & TRACY.

Popular Amusements.

AN Inquiry into the consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D.—just received by *Hastings & Tracy.* Price 75 cts.

May 2.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee Street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*

November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Clayet, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.

Utica, June 23. 93 Genesee-street.

JOHN CAMP & Co. No. 93, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do
15 Young do.
20 Carty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M. Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries.* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 79

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 13th March, 1826.

GEORGE ARMSTRONG, *Insolvent.*

6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.